

*An excellent Sermon to shew in
what true liberty consists*

A
S E R M O N

Preached before the

Incorporated SOCIETY

FOR THE

*Propagation of the Gospel in
Foreign Parts;*

AT THEIR

ANNIVERSARY MEETING

IN THE

Parish Church of ST. MARY-LE-BOW,

On Friday February 21, 1745.

By the Right Reverend Father in God,
Matthew Lord Bishop of Bangor.

L O N D O N :

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*At the Anniversary Meeting of the Society
for the Propagation of the Gospel in
Foreign Parts, in the Vestry-Room of
St. Mary-le-Bow, on Friday the 21st
Day of February, 1745-6.*

AGREED, That the Thanks of the
SOCIETY be given to the Right
Reverend the Lord Bishop of *Bangor*,
for his Sermon preached this Day before
the SOCIETY, and that his Lordship be
desired to deliver a Copy of the same
to the SOCIETY to be Printed.

Philip Bearcroft, Secretary.



John, Ch. viii. V. 32.

*And ye shall know the Truth, and the
Truth shall make you free.*

THESE Words will hold equally just in a general and enlarged Sense, as in that particular one upon which they were spoken; there being that close Connection between Truth and Liberty, whether Natural, Religious, or Civil, that the Knowledge and Practice of the one is the only real Means of attaining and preserving the other.

The *Jews* indeed, who were at this Time attending upon our Saviour's Doctrine, seem not to be aware of this, any more, than of the immediate Meaning of his Promise; of Freedom from Sin, and all the Misery consequent upon Sin to those who should receive the Truth.

The great Favour God had shew'd that Nation, in making them his peculiar People, together with some imaginary Privileges they had conceiv'd to belong to them, as being of the Seed of *Abraham*; and the Expectation of a Messiah to come about that Time, and restore again the Kingdom to *Israel*, seem to have taken such Possession of their Minds, as to blind them against every Truth, wherein the rest of Mankind were to have an equal Share and Benefit with themselves. We find in particular, that they immediately began to cavil at the Words of the Text, answering, *We be Abraham's Seed, and never were in Bondage to any Man; How sayest thou, ye shall be made free?* And upon our Saviour's explaining his Meaning a little farther, "*That whosoever committeth Sin, is the Servant of Sin; That the Servant could have no Claim to the Inheritance; but the Son, and such as by receiving his Doctrine should be adopted into Coveinship with him*:" And farther, *that if they were the Children of Abraham, they ought to shew it by doing the Works of their Father Abraham, by Faith and Obedience.* We find, I say, this was so far from removing their Prejudice, and opening their Eyes to the Truth, that they were rather the more enraged, contumeliously calling him a *Samaritan*, possessed with the Devil; and, at the Close of the Conference, took up Stones to cast at him, in order to destroy him. So great is the
Power

Power of Prejudice in darkening the Understanding against the plainest Truths, and moulding every Thing propos'd according to the Apprehensions we have pre-conceiv'd ! And so fatal was this one Prejudice to that unhappy People, as to drive them into Measures destructive of their Happiness as Men ; and of that national Prosperity also, which they so much doated on as Members of the Commonwealth of *Israel*.

Now what I propose in the following Discourse, is to shew, *first*, That Truth is the Parent of Liberty : And, *secondly*, That in the Knowledge and Practice of the Christian Truths in particular, consists the most perfect Freedom : From whence such Reflections will be naturally suggested, by way of Application, as are suitable to the Occasion of our present Meeting. For, surely, if the Venerable Society, before whom I stand, in propagating the Gospel of Jesus Christ, are the Instruments of conveying Truth and Liberty among Savages entirely ignorant of the first Principles of both ; and of reforming others, who by the Abuse are in Danger of losing every real Advantage of them, their Undertaking must appear laudable and great, even upon the mere Principles of human Generosity, if the Scriptures had not bound it as a Duty upon them. An Undertaking, worthy of that Great Prince, from whom our Charter is derived ! Worthy of the Care and Assistance of
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his incomparable Successors, our Sovereigns ; under whom the Cause of Truth and Liberty hath been more studied, better understood, and more uninterruptedly enjoyed among us, than perhaps it ever was in any other Nation upon Earth. *Ye shall know the Truth, and the Truth shall make you free.*

And, *first* ; That Truth in general is the Parent of Liberty, will appear at the first View to every one, who has the Nature of Liberty fairly stated to him : Which consists not in the Power of doing every Thing we list ; of following the Dictates of our deprav'd appetites and overbearing Passions ; not in the Privilege of acting whatever any fallacious Suggestions from within, or specious Promises from without, may tempt us to ; but in the Privilege and Power of doing whatever tends to answer the End of our Creation ; of compassing all those Means that are conducive to our real and lasting Happiness.

Were the Bulk of Mankind set free from all Restraint, and every Individual at Liberty to do just what he pleased ; 'tis obvious to see that endless Misery, I'm afraid I might say, the Destruction of the human Species would soon ensue. The Want of Abilities in some to discover what is really best for them ; the Want of Leisure in others duly to consider it ; and the general Impetuosity of their Passions in most, whilst young and unexperienced

unexperienced in the Heat of their giddy Age, would drive forward the Business of the World into such a Scene of Disorder and Confusion, as would make every one wish to have some Restraint laid upon human Actions, that did not wish to be miserable : And such Restraint therefore can never in Reason be deem'd any Abridgment of true Liberty, which every one that can foresee the hurtful Consequences of any Action, would voluntarily lay upon himself.

If then to Creatures, ignorant in many Instances of what is really best for them ; fallible in most, and on every Side beset with Frailty and Imperfection, some Rule of Action be necessary, the Happiness of every Individual, as near as possible, must in Reason be the only Mark to which this Rule should be directed : And if Happiness be the Measure and Boundary of our Liberty, it is Truth alone, which can discover wherein this Happiness consists. For as Truth arises out of the unchangeable Relations and Differences of Things, which constitute Good and Evil ; and as the Knowledge of the Truth (I am speaking of natural Truth only) consists in the Conformity of our Ideas with those Differences and Relations ; the more we know of these, the more clearly shall we discern between Good and Evil ; the more perfect shall we be in the Knowledge of the Way that leads to Happiness, and of Course
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the freer Agents. For, to illustrate this Matter by one plain Instance : Suppose any one, ready to perish with Hunger, were to have two Things set before him, equally inviting to his Eye and Taste ; but with this Assurance, that one of them, if he happen'd to take it, would prove Poison to him. Would any one in such Circumstances value himself upon his Liberty of having two Things to chuse ? Would he not be thankful to have his Choice restrained to that alone, which would give him Nourishment ? Would he not think any poor Wretch, that had the plainest Morsel to satisfy his Hunger, a much freer Agent than himself, tortured between the Anxiety of a terrified Mind, and Pressure of a craving Appetite ? Undoubtedly he would ; and esteem that Man to be his Saviour and Deliverer, who should give him a certain Touchstone to distinguish his Food from Poison, Thus it is in the natural State of Things, that Truth must come in to our Aid to make us free.

The same Reasoning, with Allowance for different Circumstances, applied to the Liberties of Men, either in their Religious or Civil Capacity, will hold good. The Happiness of Man, with Regard to his Religious State, consists in being assured of the Favour of that Supreme Being, who made and governs all Things : And therefore the Knowledge of those Divine Truths, which can
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work this Assurance of Mind for him, and keep his Conscience void of Offence, can alone give Religious Freedom of Spirit to him. Again ; The Happiness of Man in his Civil Capacity consists in the flourishing State of that Community, whereof he is a Member, together with the secure Enjoyment of his Life and Property, equally with his Fellow Citizens. The Laws therefore made for procuring these good Ends are the Truths, which every Member of a Community ought to know and govern his Actions by, so far as every private Man's Actions are under their Direction : And in Proportion as these Laws are wisely calculated for the true Interest of the Community ; impartially executed by those in Authority ; and cheerfully obeyed by every Subject, the Liberties of any People will be more or less perfect and secure. So that in whatever View we consider Man, the more perfect Knowledge he has of the Truth, and the more steadily he adheres to it, the freer he will be.

And from hence, as I take it, from considering the Connection between Truth and Liberty, we may form to ourselves the best Notion we are capable of forming of the Liberty of the Supreme Author of all ; who, whilst he directs himself uniformly in all his Doings to nothing but what is perfectly just and good, is for that very Reason the most perfectly free. The infinite Wisdom of

God must present all Truth before him in one View; whence it is impossible for us to conceive, that he should ever err in the Choice of what is right, unless we could suppose him to pursue Measures, destructive of his own Perfections and Happiness. The Imperfection of human Liberty arises from the narrow Extent of Man's Knowledge, and his compound Nature, which often occasion his incurring the Prophet's Woe, of *calling Good Evil, and Evil Good; of putting Bitter for Sweet, and Sweet for Bitter.* The perfect Wisdom of God, on the contrary, shews him all Things invariably just as they are; and as his Nature is pure and unmix'd, he cannot possibly be suppos'd to have any Byass upon his Will, but from the Truth. *Righteous is God in all his Ways, and Holy in all his Works.* Whence I would observe, that as the Truths reveal'd from Heaven, if any such there be, must be the most perfect Rule of human Actions; so is it a strong Presumption in Favour of any Truths, that they do come from God, when the visible Tendency of them all, is to complete the Happiness of his Creatures, and make them free indeed. And that this is the Perfection of the Revelation of Jesus Christ, I shall endeavour briefly to shew in the *second Place.* That in the Knowledge and Practice of the Christian Truths consists the most perfect Freedom.

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Now if Happiness be the Measure of human Liberty, as hath been above observ'd ; the Question will be, Whether the Gospel Truths discover wherein the Perfection of human Happiness consists, and the Way to attain it. And this they do, *first*, by removing our Doubts, and rectifying any Mistakes we might otherwise entertain about it : And, *secondly*, by giving a clear intelligible Rule of Action for the just Conduct of our Lives and Conversation.

There is not any one Point, wherein the ancient Masters of Reason have differ'd more, than in settling wherein human Happiness consists. Some place it in the Enjoyments of the Mind ; others in those of the Body alone ; and some in both ; and that with great Variety, according as they were influenced by Difference of Genius or Temper, or the School of Philosophy wherein they had been bred. Insomuch that we are told by * *St. Austin*, from an accurate *Roman* Author, that if the ancient Philosophers were to be divided into Sects, according to all the Differences to be found amongst them upon this single Head, the

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Number

* *St. Aug. de Civit. Dei, Lib. XIX. Cap. II. P. 540. Tom. VII. Marcus Varro in Libro de Philosophia, Tam multam Dogmatum varietatem diligenter & subtiliter scrutatus advertit, ut ad ducentas octoginta octo sectas, non quæ jam essent, sed quæ esse possent, adhibens quasdam differentias colligit perveniret.*

Number would amount to very near three Hundred. And no Wonder, that they who were entirely ignorant of the real Source of human Misery, should be at a Loss in discovering the true Method to redress it. They all saw clearly that Man, in his present State of Imperfection, frail, and abounding even from within himself with numberless Causes of Evil and Sorrow, could never have originally come thus framed out of the Hands of a perfect Creator. One of them calls him the Child of a Step-mother, rather than of a kind indulgent Parent: Others imagin'd the Body to be a Prison, into which the Soul was committed by way of Punishment for Transgressions committed in some former State; whence the Opinions of Præ-existence, and Transmigration of Souls, the Parents of infinite Superstition and Folly in the Pagan Worship, took Rise, and prevailed generally among the Followers of *Pythagoras* and *Plato*. And yet it is observable, that whenever a Ray of Light shone in upon the Mind through all this Ignorance and Darkness, so as to let the Truth in upon it, we find the Soul naturally soaring towards Heaven, and placing all her solid Hopes of Happiness there. The wisest and most admired among the Ancients agree, that Happiness is only to be acquired by living according to the Rules of Virtue; which *Plato* and his Followers derive from God; and therefore found their Happiness

pinels in the Love and Imitation of God. But yet they do this with such seeming Diffidence and Misgivings, as to discover plainly that their Minds were far from being clear from Doubts upon this Head; that the very best of them could never make it the uniform Principle of their own Actions, and much less bind it upon the Wills and Consciences of other Men.

And how then do the Scripture Truths come in Aid to clear away our Doubts in this Respect? Why? There we have a plain, intelligible Account of the Original, the Fall, and Redemption of Mankind. Thence we learn, that *God made Man upright, but he found out many Inventions.* That the first Man was deluded by the Father of Lies to make a forbidden Trial of that Faculty, wherein the Perfection of his Nature consisted, and by the Abuse of his Liberty, to entail Corruption, and Sin and Sorrow and Death upon all his Posterity. *For by Man, says St. Paul, Sin entered into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned.* Whence alone it would be almost natural to conclude, that as Falsehood was the original Cause of Man's losing that pure and natural Liberty wherewith he was created; so Truth should be the only Means of restoring it. And this Truth was what the Son of God came to declare to the World, to redeem Men from the Slavery of Sin, and Bonds

of Corruption, into the glorious Liberty of becoming the Children of God, and by bringing Life and Immortality to Light through the Gospel, to clear away those Doubts, which had puzzled the wisest of the Gentile Philosophers; and ascertain by an express Promise of God, and that in Right of a Purchase made by his only Son, a State of infinite Happiness to all, who should think it worth the Pains of attaining; *That as in Adam all die, so in Christ all should be made alive.* To this Point all the doctrinal Truths of the Gospel tend; to give Men a just Idea of their own State, and sublime Notions of the infinite Justice and Mercy of God in his Dispensations towards them; to wean their Affections from Things on Earth, where they are every Moment made sensible, that *they have no abiding City*, and to raise them up to Heaven, where having God for their Hope and Trust, they may preserve a Freedom and Serenity of Spirit amidst all the Care and Trouble and Sorrow, which, in passing through this Vale of Misery, they must occasionally expect to meet with. But neither is this all;

The shewing and declaring unto Men, wherein their true Happiness consisted, might only have been a Means of encreasing their Doubts, and multiplying their Fears about it, if, at the same Time, the Method of attaining it had not also been reveal'd: And therefore Christ declares himself

himself to be *the Way*, as well as *the Truth and Life*. The Excellency of the Christian Religion appears in nothing greater than in the practical Truths of it. Truths adapted to every Station and Condition of human Life, and deliver'd with such Perspicuity and Plainness, that the meanest Capacity cannot but understand, and the highest receive and admire them.

Whoever looks into the Scriptures with an unprejudiced Mind, and an Heart open to receive Instruction, will find his Duty, in every Article and Relation of Life, described to him in such a Manner, that his Reason cannot but approve, and most of the admired Maxims of Morality, that lie scatter'd up and down in numberless Volumes of the Ancients, reduced into one View; deliver'd pure and unmix'd, and enforc'd by the Examples of those who taught them. If we are at a Loss for our Duty towards the Supreme Author of all, and in the Mind in Suspence, but desirous of knowing how to please him, there we are taught to love God, to imitate him, to obey him, and instead of other superstitious Sacrifices, to offer up with our Prayers our Souls and Bodies to be a living Sacrifice, holy and acceptable before him. With Regard to ourselves we are taught to be temperate in all Things, to keep our Appetites and Affections in due Subjection to our Reason, and to use this World as not abusing it. And with

with Regard to our Neighbour, that is, to all Mankind; What Lessons of Humanity and Benevolence, of Justice and Charity, do we meet with almost in every Page? And that not only in general, and applicable to our Use, as we are Men, and partaking of one common Nature with others; but diversified according to the various Relations of Society, which the Necessities and Comforts of Life oblige Mankind to distribute themselves into for each others Support: Insomuch that if every one could be prevailed on to act his Part in Life according to the Truths taught him in the inspir'd Writings, there would be little Want of other Laws to restrain the Generality of human Actions, and hardly any Addition capable of being made to the Happiness of human Society and Friendship, but according to that of St. James; *If every Man looking into the perfect Law of Liberty, and being not a forgetful Hearer, but Doer of the Work, would abide therein, he would be blessed in his Deed.* But further; The Christian Truths do not only point out the reasonable Restraint, necessary to be laid upon our outward Actions; but they go to the very Bottom, and secure the Root and Foundation of human Happiness and Liberty, by regulating the Thoughts of our Hearts, and giving Peace and Tranquillity of Mind to those, who will be govern'd by them.

All Liberty and Happiness, when duly consider'd, is principally seated in the Mind. For
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though it be impossible, under the Condition of the present Union of Soul and Body, but they must in some Measure be mutually affected with each other's Sufferings; yet considering the Serenity of Mind which a^due Government of the Passions will in all Circumstances be attended withal; and the Freedom of Spirit, which an innocent Heart will always procure, even in Danger, Confinement, or any other Sufferings of the Body; it is this which true Wisdom will always aspire after: And if this be the true Wisdom, which alone can make us free; Where can we hope to find it so fully and effectually transcribed as in the Christian Institutes? The Christian is confessedly the Religion of the Heart: The first and principal Aim of it is to cleanse the corrupt Affections; and the choicest Blessings are here promised to the pure in Heart, the humble, the meek, the merciful, and such as hunger and thirst after Righteousness. And not only so, but here we may find every useful Passion directed to its proper Object, and every mischievous one corrected. Our Love and Joy, our Hope and Fear, are directed up to that Great God; who, if we ever reflect either upon the Blessings or Misery incident to human Life, we must find to be our only Support and Refuge, the Rock of our Confidence and Trust; and in Subordination to him we are taught, and that with great Moderation, to exercise them upon those Objects, wherewith we are

more immediately conversant. On the other Hand, the black and turbulent Passions of Envy and Pride, of Hatred and causeless Anger, are utterly forbidden any Harbour in a Christian's Breast: And whenever Sorrow happens to be our Lot, and the greatest Causes of it are multiplied upon us, we are taught not to be *sorry like Men without Hope, but after a Godly Sort*, with Patience and Resignation to the great Disposer of all Things. And who then that ever reflects upon human Nature, nay, that is not an utter Stranger to what passes in his own Breast, does not see, that here is the true Plan laid before him of making himself free indeed? For if according to the Apostle St. Peter, *of whomsoever a Man is overcome, of the same, is he brought in Bondage*; the greatest Danger of our Loss of Liberty is from within ourselves, and the strongest Guard wanted upon the Avenues leading to the Heart; lest the Heart should be drawn away by the alluring Pleasures of Sin, and by *yielding itself up to obey Sin, become the Servant of Sin unto Death*, and captivated under the severest Bondage, that human Nature can be expos'd to.

Seeing then that the Interests of Truth and Liberty are so closely interwoven with one another; How amiable must the Truth appear in every View we can find it? The Discovery even of mere speculative Truth, is one of the highest Entertainments of a rational Mind; but when
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considered in this View, as that upon which our Liberty, our Happiness solely depends; the Value of it is enhanced to a Degree equal to that hidden Treasure, which would induce any prudent Man to sell all that he has, in order to purchase the Field where he may hope to find it.

On the other Hand, how base and diabolical must all Falsehood appear? How vain the Hope or Pretence of supporting the Cause of Liberty by Lying? or the Christian Cause by legendary Tales and Falsehood. Liberty wants not any other Help to maintain it, but a prudent Mind to discern, and honest one to preserve its just Boundaries; nor the Christian Religion any Glosses to make it amiable to him, who will be at the Pains of perusing the Scriptures with an honest unprejudiced Mind. And therefore if the Abuses of the one or of the other (as the best Things are liable to be abused) have been a Means of introducing into the World Licentiousness, and a Disregard to what is truly sacred; it will become so much the more those, who retain a real Sense of Goodness, to be diligent in the Study, and firm in the Defence and Practice of whatever is dictated by the Word of Truth.

And for that very Reason, *secondly*; That a Proficiency in the Knowledge of the Truth is the first great Preservative of our own Freedom, does it become our Duty to communicate that Knowledge, where-ever a Communication of Commerce opens a Door for the fair and rational Propaga-

tion of it. For however reasonable it may be in many Instances to conceal Discoveries in some of the Branches of Art and Science, for the Benefit of those who by much Labour and Ingenuity have been successful in making them; in Truths, wherewith the Happiness of the whole Species is most intimately connected, the Case is quite otherwise. It is certainly right for those, who have it in their Power, to make the Knowledge of such Truths co-extensive with their Usefulness. The first Principles of Generosity are founded in a Will to communicate all the Good we can to our Fellow Creatures: Reasons of Equity arising from the sociable Nature of Man make it our Duty; and Reasons of Prudence for strengthening the Community in general make it our Interest to do it. So that in a mere Philosophical View of Things, upon a Supposition that the Gospel Truths tend to civilize Mankind; to shew them in a short View the Perfection of their own Species, and a Way to Happiness infinitely preferable to that of the Beasts that perish; the Undertaking of the Society would be highly reasonable and becoming human Nature. How greatly then are these Reasons strengthened, when we take into Consideration the whole Gospel OEconomy? the Redemption of Mankind from the Captivity of Sin, through the Mediation of the Blessed Jesus; and the free Gift of Eternal Life to all, who by a Course of wise and virtuous Actions will sincerely

ly through his Merits endeavour to partake of it? The Gospel Truths are manifestly calculated for the whole Race of Men; the great Author of them had no sooner vanquished Sin, and broke through the Chains of Death, but he enjoined his Disciples to go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; or as another Evangelist expresses it; *Go ye into all the World, and preach the Gospel to every Creature.* So far therefore shall we be from losing any Thing ourselves in imparting the Christian Truths to those who are ignorant of them, that whatever is laid out to this Purpose will be most amply repaid; and every Step we are instrumental in helping other Men towards Heaven, will be so much advanced in our own Way thither.

But, *thirdly*; The utmost Caution will be necessary, that in spreading the Gospel in Countries, where it is either unknown, or very imperfectly understood, we carry nothing but the genuine Word of Truth under that sacred Cover. Traditionary Doctrines of Men, legendary Tales, and pretended Miracles of Saints, can have no other Effect in making Profelytes, than that of the *Pharisees* of old, to make them twofold more the Children of Hell than they were before. And if the Danger be not altogether so great to the Profelytes of Enthusiasm, yet to say nothing of any other Mischiefs arising from the visionary Flights of an over-heated Brain, the Disciples of such Teachers must undoubtedly

doubtedly stand a worse Chance of having nothing but the Truth inculcated by them, than by such as are regularly sent, with the plain Scriptures open in their Hands, and Instructions to explain them by the most approv'd Comments, upon the most intelligible Principles of Learning and Reason.

And as it is our Duty to propagate nothing but the Truth, as we ourselves understand it to be reveal'd ; so ought it to be our Care, *lastly*, That we do it in a Manner consistent with the natural Rights and Liberties of Mankind ; neither making Religion a Pretence to invade their Properties, nor the Care of their Souls an Argument for Cruelty to their Persons. For as on the one Hand the Christian Revelation interferes not at all with the Civil Rights and Liberties of Nations ; but leaves them just where it finds them, recommending, under the Sanctions of Almighty Authority and Wisdom, such Maxims of Humanity and Prudence, as are the only Basis of lasting Prosperity to every People ; so on the other Hand would it be an insuperable Objection against the Divinity of the Word of Truth, were there any Thing in it destructive of the well Being and Safety of the human Species. But Thanks be to God, the Word of Truth we preach is the Word of Freedom ; of Freedom, not from the Restraints of Law, necessary to preserve the Peace and Order of Society ; not from the Restraints of Will, necessary to subdue the inordinate Appetites and Passions ;

Passions ; but of Freedom from the Captivity of original Sin, and of Instruction in the Way to avoid the greatest Evils incident to human Nature, by a reasonable and right Use of our Liberty. Such is the Gospel the Society is engaged to spread and cultivate in our *American Colonies* ; and such their Manner of doing it, that neither the Wealthy can take any reasonable Umbrage at the Instruction of their Slaves ; nor the Poorest be afraid of coercive Means or Weapons to effectuate what their Reason and Conscience cannot assent to.

The Society is open to every worthy and generous Christian to be chosen a Member for promoting the righteous Work ; and their Proceedings open to every Member to bear Witness or object to them, as they may see reasonable Cause ; and to be convinced of a just Application of their Revenue, whether casual or certain, to the Purposes it is given. And if their Success has not been so rapid as the most sanguine are apt to wish ; yet has it been very considerable and good in that slow progressive Way, which Undertakings of this Nature, conducted by human Prudence, under the ordinary Influence of God's good Spirit, usually proceed ; especially when dependent upon free Bounty alone for their Support ; and open to all the Obstructions that the Malice of Infidels can invent, as well as to those unavoidable Difficulties which arise from the Distance and Circumstances of the Countries where the Missionaries are employ'd.

ploy'd. Obstructions from wicked Men will, I doubt not, be for ever overbalanced by the well temper'd Zeal and Liberality of the Good. Obstructions of the other Sort, arising from the Distance of Place, from the Hazard of Winds and Seas, are no more than what are easily got over in carrying on the common Business of Life; and what, it is to be hoped, will be gradually lessen'd, in Proportion as our Colonies flourish, and the good Work of the Society goes on to be enlarg'd. Wonderful has been the good Providence of God hitherto in raising up Benefactors to enable them to bear an Expence frequently more than five Times equal to their certain annual Income: And who can doubt of the Continuance of the same good Providence to us, if we continue to deserve it? A Readiness to reform every Abuse that may occasionally creep in; and Perseverance in pursuing Measures that are approv'd both by God and Man, will naturally produce the Favour of God and Man in carrying the good Work on to its Perfection.

Let this Mind therefore be in us all, which was also in Christ Jesus: Whose Condescension and Sufferings, to complete the Work of our Redemption, ought certainly to teach and encourage us to be neither sparing of our Wealth or Pains in holding forth the Word of Life, to those who are ignorant of it; that so we may all rejoice together in the Day of Christ, that we have not run in vain, neither laboured in vain.

AN ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
 for the Propagation of the Gospel in
 Foreign Parts, from the 15th of Fe-
 bruary 1744, to the 21ⁿ of Fe-
 bruary 1745.

KING William III. of Glorious Memory,
 was graciously pleased, on the 16th of
 June 1701, to erect and settle a Corpo-
 ration with a perpetual Succession, by the
 Name of THE SOCIETY FOR THE PROPAGA-
 TION OF THE GOSPEL IN FOREIGN PARTS;
 for the Receiving, Managing, and Disposing of the
 Charity of such Persons, as would be induced to extend
 their Charity towards the Maintenance of a Learn-
 ed and an Orthodox Clergy, and the making such
 other Provision, as might be necessary for the Propa-
 gation of the Gospel in Foreign Parts, upon Infor-
 mation, that in many of our Plantations, Colonies,
 and Factories beyond the Seas, the Provision for Mi-
 nisters was mean, and many other of our said Plan-
 tations, Colonies, and Factories were wholly unpro-
 vided of a Maintenance for Ministers, and the pub-
 lick Worship of God; and that, for lack of Support
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and Maintenance of such, many of his loving Subjects wanted the Administration of God's Word and Sacraments, and seemed to be abandon'd to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

This Society was compos'd by the Charter of the Chief Prelates, and Dignitaries of the Church, and of several other Lords, and eminent Persons in the State, with a Power to elect such others to be Members of the Corporation, as they, or the major Part of them, should think beneficial to their charitable Designs; and they immediately applied themselves with great Zeal and Alacrity to the good Work; and after adjusting Preliminaries in the Choice of Officers, and settling standing Orders and Rules for their more regular Proceeding, they subscribed every one of them according to their several Ranks and Dispositions, an Annual Sum to be paid to their Treasurer for the general Uses of the Society; and chose new Members, and gave out Deputations, according to the Powers in the Charter, to receive and collect the Donations of all charitable and well-disposed Persons towards this most pious Design: And thro' an especial Blessing *this Work of the Lord hath hitherto prospered in their Hands.* More than One Hundred Thousand of our own People, Infants and Adults, and many Thousands of *Indians* and *Negroes*, have been instructed and baptized into the true Faith of our Lord Jesus Christ; and more than One Hundred and Twenty Thousand Volumes of Bibles and Common-Prayer Books, with other Books of Devotion and Instruction, together with

with an innumerable Quantity of pious small Tracts, have been dispersed in Foreign Parts; and there is now a very hopeful and improving Appearance of Religion in the publick Worship of God, according to the Liturgy of the Church of England, in a great Number of Churches in our Plantations in America, by the Means, and through the Procurement of this Corporation.

The Charter directs the Society to give an Annual Account to the Lord High Chancellor, the Lord Chief Justice of the *King's-Bench*, and the Lord Chief Justice of the *Common-Pleas*, of the several Sums of Money by them receiv'd, and laid out, and of the Management and Disposition of the Revenues of the Corporation: This is punctually done, and the Society annually makes publick an Abstract of them, and their Proceedings. Therefore the Society now in the first Place acknowledge the Receipt, and return their most hearty Thanks for the particular Benefactions of the Year 1745. *Viz.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To a Person unknown for fifty Pounds, by the Hands of the Reverend Dr. Berriman.	50	0	0
To a Person unknown for two Guineas, by the Hands of the Reverend Mr. Berriman.	2	2	0
To Charles Bedingsfield, Esq; for half a Guinea.	10	6	0
To the Reverend Mr. Waterhouse, Rector of Langley in Kent, for two Guineas, by the Hands of the Reverend Mr. Waller of Maidstone.	2	2	0
To the Reverend Mr. Hawtrey, Subdean			

D 2 of

of Exeter, for four Guineas. To Mrs.	4	4	0
<i>Anna Margaretta Edwards</i> for four			
Guineas; and to Miss <i>Susannah Mat-</i>	4	4	0
<i>thews</i> for 2 Guinea, by the Hands of	1	1	0
the Reverend Mr. <i>Wells</i> . To the Re-			
verend Mr. <i>Cockaine</i> of <i>Bramcot</i> in			
<i>Nottinghamshire</i> , for half a Guinea.	0	10	6
To a Gentlewoman of <i>Bristol</i> for three			
Guineas, by the Hands of the Reve-	3	3	0
rend Mr. <i>Casberd</i> . To a Gentlewoman			
unknown for ten Shillings. To a Per-	0	10	0
son unknown for a Guinea, in a Letter	1	1	0
to the Treasurer. To the Honourable			
<i>John Schutz</i> , Esq; for five Guineas. To	5	5	0
Mrs. <i>Walter</i> of <i>Bristol</i> for two Guineas,	2	2	0
by the Hands of the Reverend Mr.			
<i>Tucker</i> . To a Person unknown for ten			
Guineas, by the Hands of the Lord	10	10	0
Bishop of <i>Bristol</i> . To the Reverend			
Mr. <i>Wells</i> of <i>Prestbury</i> in <i>Gloucester-</i>			
<i>shire</i> , for a Guinea, by the Hands of	1	1	0
<i>John Thorold</i> , Esq;. To <i>John Thorold</i> ,			
Esq; for five Guineas, for the Use of	5	5	0
the Reverend Mr. <i>Barclay</i> , Missionary			
to the <i>Mobock Indians</i> , being Part of			
a Legacy under his Direction. To a			
Person unknown for two Guineas, by	2	2	0
the Hands of the Reverend Dr. <i>Bris-</i>			
<i>towe</i> . To a Person unknown for Half			
a Guinea, by the Hands of the Re-	0	10	6
verend Dr. <i>Hay</i> . To a Person un-			
known for Fifty Pounds, sent to the	50	0	0
Lord Bishop of <i>London</i> . To the Lady			
<i>Curzon</i> ,			

Curzon for Five Pounds. To a Per-	5	0	0
son unknown for Five Guineas, by	5	5	0
Mr. Thomas Cole. To the Reverend			
Mr. Everard of Hartshorn in Derby-			
shire, for a Guinea. To a Gentleman	1	1	0
in Surrey for half a Guinea, by the	0	10	6
Hands of Mr. Gellibrand. To a Gen-			
tlewoman unknown for two Guineas,	2	2	0
by the Hands of the Reverend Dr.			
Hales. To a Person of Bristol un-			
known, for five Guineas, by the Hands	5	5	0
of the Reverend Mr. Taylor. To a			
Gentleman, of Bristol for four Guineas,	4	4	0
by the Hands of the Reverend Mr.			
Tucker. To a Person unknown for			
two Guineas, by the Hands of the	2	2	0
Reverend Mr. Davis of Hertfordshire.			
To Mr. Nathaniel Woodroffe for half a	0	10	0
Guinea. To the Reverend Mr. Thorpe,			
Rector of Haughton in the Bishoprick			
of Durham, for five Guineas, by the	5	5	0
Hands of the Lord Bishop of Gloucester.			
To George Gregory of Nottingham, Esq;			
for five Guineas, by the Hands of the	5	5	0
Lord Bishop of Chichester. To a Per-			
son unknown for forty two Pounds, re-	42	0	0
mitted by the Reverend Mr. Hartley,			
Vicar of Brosely near Bridgnorth, to the			
Reverend Mr. Broughton. To Mrs.			
Sarah Scot for a Guinea, by the Hands	1	1	0
of the Reverend Dr. Best. To Henry			
Hastings of Chelsea, Esq; for two Gui-	2	2	0
neas. To William Dunster, Esq; for			
ten			

ten Guineas. To sundry Persons un-	10	10	0
known for six Guineas, by the Hands	6	6	0
of Mr. <i>James Bate</i> of <i>Asbby de la Zouch</i> .			
To Mrs. <i>Dione Gibbs</i> for the Payment			
of a thousand Pounds, the generous	1000	0	0
Legacy of the very worthy the late			
Mrs. <i>Long</i> of <i>Bath</i> . To Mr. <i>Saer</i> of			
<i>Long Acre</i> for a Guinea; and to a	1	1	0
Person unknown for half a Guinea, by	0	10	6
Mrs. <i>Saer</i> ; and to a Lady unknown			
for five Guineas; by the Hands of the	5	5	0
Reverend Mr. <i>Johnson</i> . To <i>William</i>			
<i>Blunt</i> of <i>Horsham</i> in <i>Suffex</i> , Esq; for a			
Guinea. To a Person unknown for a	1	1	0
Guinea, mark'd W. To Sir <i>John Gyse</i> ,	1	1	0
Baronet, for ten Guineas, by the Hands	10	10	0
of the Lord Bishop of <i>Gloucester</i> . To			
a Person unknown for five Guineas,	5	5	0
towards supporting the Church of <i>Eng-</i>			
<i>land</i> Missionaries in the <i>West Indies</i> ;			
and to the Reverend Mr. <i>Herbert Ran-</i>			
<i>dolph</i> for three Guineas; by the Hands	3	3	0
of the Reverend Mr. Archdeacon			
<i>Denne</i> . To Mr. <i>Godley</i> of <i>Hitchin</i> in			
<i>Hertfordshire</i> for two Guineas, by the	2	2	0
Hands of the Reverend Mr. <i>Hildesly</i> .			
To a Gentlewoman unknown for a			
Guinea, by the Hands of the Reverend	1	1	0
Dr. <i>Moody</i> . To a Person unknown for			
ten Guineas, sent to the Lord Bishop of	10	10	0
<i>London</i> . To Mrs. <i>Lizabeth Delabere</i>			
for half a Guinea, by the Hands of	10	6	
<i>John Thorold</i> , Esq; To a Lady un-			
known			

known for four Guineas, for the Use of the <i>Mobocks</i> , by the Hands of Major General <i>Oglethorpe</i> . To a Person unknown for two Guineas brought to the Secretary. To Mrs. <i>Elwes</i> of <i>Chiswick</i> for her Bounty of an hundred Pounds, by the Hands of Mr. <i>Charles Randolph</i> . To the Reverend Dr. <i>Briggs</i> of <i>Norfolk</i> for two Guineas, by the Hands of the Reverend the Dean of <i>Winchester</i> . To Mr. <i>Noailles</i> of <i>Spital Fields</i> for two Guineas, by the Hands of the Reverend Dr. <i>Moody</i> . To a Lady unknown for five Guineas, by the Hands of the Reverend Dr. <i>Bateman</i> . To a Gentleman in <i>Chiswick</i> for a Guinea, by the Hands of the Reverend Mr. <i>Spateman</i> . To the Reverend Mr. <i>George Burghese</i> , for the Payment of ten Pounds, the Legacy of Mrs. <i>Jane Garthwaite</i> . To the Reverend Mr. <i>Ashton</i> , Head-master of <i>Renton-School</i> in <i>Derbyshire</i> , for a Guinea, by the Hands of <i>Rowland Cotton</i> , Esq;. For six Pounds and one Shilling, Part of a Legacy of Mrs. <i>Dorothy Bayley</i> of <i>Gloucestershire</i> , to buy Bibles, &c. to be sent to <i>America</i> . To Lady <i>Palmer</i> for a Guinea. To Mrs. <i>Hester Palmer</i> for a Guinea. To two Ladies unknown for a Guinea. To the Reverend Mr. <i>Thomas Roberts</i> for a Guinea. To four Gentlemen unknown for four Guineas. To a Clergyman unknown for a Guinea.	4	4	0
	2	2	0
	100	0	0
	2	2	0
	2	2	0
	5	5	0
	1	1	0
	10	0	0
	1	1	0
	6	1	0
	1	1	0
	1	1	0
	1	1	0
	1	1	0
	4	4	0
	1	1	0
To			

To Mrs. *Parker* for a Guinea and a half. To Mrs. *Carte* for a Guinea. To Mrs. *Bewicke* for three Pounds. To a Person unknown for a Guinea; and to the Reverend Mr. *Fenwick*, Rector of *Hallaton* in *Leicestershire*, (who collected and remitted these last mention'd Benefactions, beginning with Lady *Palmer's*) for two Guineas. To Mrs. *Bridget Lowe* of *Southwold* in *Nottinghamshire*, for half a Guinea. To another charitable Lady there for half a Guinea. To a Right Honourable Lady for five Guineas. To Mrs. *Hesford* of *Tharguton* for five Guineas. To Mr. *Beresford* of *Basford* for a Guinea. To a charitable Widow Lady in *Nottingham* for a Moidore. To a Gentleman there for half a Guinea. To Mrs. *Catherine Cunliffe* there for half a Guinea. To a charitable Widow Lady of *Leicestershire* for four Guineas. To the Reverend Mr. *Bainbridge*, Rector of *Walton* in *Leicestershire*, for two Guineas; and to the Reverend Mr. Archdeacon *Marsden* of *Nottingham*, (who collected and remitted these last mentioned Benefactions, beginning with Mrs. *Bridget Lowe's*) for four Guineas. To a Lady unknown for a Guinea. To a Gentleman unknown for a Guinea. To the Reverend Mr. *Thornton*, Rector of *Niton*, for a Guinea. To the Reverend Mr. *Walton*, Rector of *Brixton*, for

for a Guinea; and to the Reverend Dr. *Troughar*, Vicar of *Carisbrooke* in the Isle of *Wight*, (who collected and remitted these five last mentioned Benefactions) for a Guinea. To a Clergyman unknown for five Guineas, by the Hands of the Reverend Mr. *Peale*. To *Matthew Beachcroft*, Esq; for the Payment of an hundred Pounds, the Legacy of Mr. *John Roe*. For an hundred Pounds, the Legacy of Mrs. *Saffin* of *Exeter*. To a Person unknown for one Pound sixteen Shillings, by the Hands of Mr. *Stagg*. To Mr. *John Thompson* of *Oporto*, and his Lady, for ten Guineas, by the Hands of the Reverend Mr. *Nicols*, Chaplain at *Oporto*. To an unknown Person of *Geneva* for four Guineas, by the Hands of the Reverend the Dean of *Winchester*. To the Reverend Mr. *Fordham* of *Roxton* for a Guinea. To a Clergyman of *Cambridgeshire* for a Guinea. To a Person unknown for twenty Guineas, by the Hands of Mr. *Chute Adams*. To a Person unknown for two Guineas, remitted by the Reverend Mr. *Harris* of *Northfleet*, to Mr. Archdeacon *Denne*. And for one hundred thirty eight Pounds nine Shillings, the Residue of divers Collections made by virtue of the King's Royal Letter paid within this Year.

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These Benefactions amounting to the Sum Total of Eighteen Hundred and Forty-four Pounds, Eighteen Shillings, are all the Benefactions to the general Designs of the Society, received before the closing of their Accounts on the 20th Day of January last, and they are accounted for in the Audit of the Year 1745. Likewise there hath been received within the Year, a Benefaction of fifty Pounds from a Person unknown, by the Hands of the Reverend Dr. Berryman, and of five Guineas from the Reverend Mr. Perronet, Vicar of *Shoreham in Kent*, towards raising a Fund for the Maintenance of Catechists to instruct the Negroes in the Plantations in *America*, which have been placed to that Account.

Also the Society acknowledge the Receipt, and return their Thanks for the following Presents of Books.

For fifty Copies of the Lord Bishop of *Bristol's* Sermon preached at *Christ Church, London*, May 9, 1745. being the Time of the Anniversary Meeting of the Children educated in the Charity Schools in and about the Cities of *London* and *Westminster*, from the Society for promoting Christian Knowledge.

For an hundred Copies of the Lord Bishop of *Bangor's* Sermon before the Society corresponding with the Incorporated Society in *Dublin* for promoting *English Protestant Working Schools* in *Ireland*, preached in the Parish Church of *St. Mary-le-Bow*, on Thursday March 28, 1745.

For

For twenty Copies of some Thoughts on Divine Hospitality, and for twenty Copies of an Essay on Recreations, by the Reverend Mr. Perrenet, Vicar of Shoreham in Kent.

For a thousand Copies of a small Tract, intitled, An earnest and affectionate Address to the Methodists, from the Society for promoting Christian Knowledge.

For twenty five Copies of an Essay upon the Service of the Church of England considered as a daily Service, by the Reverend Dr. Best.

Also for fifty Prints of Pastor Aaron, who now officiates at Cudulor, as Assistant to the Danish Missionaries on the Coast of Malabar, from the Right Honourable the Countess of Huntingdon.

The Sum Total of all the Benefactions to the general Designs of the Society, and a yet much larger Sum hath been paid away this Year in Salaries, and for Books to the Society's Missionaries, Catechists, and School-masters, whose Names, with their respective Salaries and Places of Settlement, are as follow.

New England.	
1 Mr. Henymen, Missionary at Rhode-Island,	70
2 Dr. Mac-Sparran, Missionary at Narraganset,	70
For officiating at Warwick,	30
3 Mr. Plant, Missionary at Newberry,	60
4 Dr. Cutler, Missionary at Christ-Church,	79
in Boston,	
5 Mr. Miller, Missionary at Braintree,	60
E 2	6 Mr.

6	Mr. Usher, Missionary at New Bristol, —	60
7	Dr. Johnson, Missionary at Stratford in } Connecticut, —————	70
8	Mr. Joseph Brown, School-master at } Stratford, —————	15
9	Mr. Henry Caner, Missionary at Fairfield } in Connecticut, —————	50
10	Mr. ——— Assistant to Mr. Caner, ———	20
11	Mr. Arthur Brown, Missionary at Portsmouth in New Hampshire, ———	60
	—— For officiating at Kittery, ———	15
12	Mr. ——— Missionary at New London, ———	60
13	Mr. Beach, Missionary at New Town, ———	50
14	Mr. Brockwell, Missionary at Salem, ———	40
15	Mr. Panderfan, Itinerant Missionary in } New England, —————	70
16	Mr. Hutchinson, School-master at North } Grafton, —————	5
17	Mr. Deane, Itinerant Missionary in Con- } necticut, —————	30
18	Mr. Checkley, Missionary at Providence, ———	60
19	Mr. Taylor, School-master at Providence, ———	10
20	Mr. Malcolm, Missionary at Marblehead, ———	60
21	Mr. Thompson, Missionary at Scituate, ———	40
22	Mr. Gibbs, Missionary at Simsbury, ———	30

New-Foundland,

23	Mr. Jones, Missionary at Trinity Bay, ———	50
24	Mr. Pease, Missionary at St. John's } Town, —————	50
	at School-master there, ———	10

New

New York.

- 25 Mr. Standard, Missionary at Westchester, 50
- 26 Mr. Bartowe, School-master at Westchester, } 19
- 27 Mr. Hildreth, School-master at New York, 10
- 28 Mr. Colgan, Missionary at Jamaica, } 50
- Long-Island, }
- 29 Mr. Seabury, Missionary at Hempstead, Long Island, } 50
- 30 Mr. Temple, School-master at Hempstead, 10
- 31 Mr. Stoupe, Missionary at New Rochel, 50
- 32 Mr. Wetmore, Missionary at Rye, — 50
- 33 Mr. Lampson, Assistant to Mr. Wetmore, } 20
- more, }
- 34 Mr. Purdy, School-master at Rye, — 15
- 35 Mr. Keeble, School-master at Oyster-Bay, Long-Island, } 10
- 36 Mr. Lyons, Missionary at Brookhaven, 50
- 37 Mr. Caner, Missionary at Staten-Island, 30
- 38 Mr. Wright, School-master at Staten-Island, } 15
- 39 Mr. Barclay, Missionary at Albany, } 50
- and to the Mohock Indians, }
- 40 Mr. Cornelius, an Indian Sachem, } 7 10
- School-master at the Lower Mohock Town, }
- 41 Mr. Daniel an Indian, School-master } 7 10
- at the Upper Mohock Town, }
- 42 Mr. Watkins, Missionary at New Windsor, } 30

New Jersey.

- 43 Mr. *Vaughan*, Missionary at *Elizabeth Town*, 60
 44 Mr. *Skinner*, Missionary at *Amboy*, — 60
 45 Mr. *Campbel*, Missionary at *Burlington*, 60
 46 Mr. *Miln*, Missionary in *Monmouth County*, 60
 47 Mr. *Pierfon*, Missionary at *Salem*, — 60
 48 Mr. *Reynolds*, School-master at *Shrewsbury*, 10
 49 Mr. *Browne*, Missionary at *Newark*, — 50

Pennsylvania.

- 50 Mr. *Rofs*, Missionary at *Newcastle*, — 70
 51 Mr. *Usher*, Missionary at *Lewes*, — — 60
 52 Mr. *Reading*, Missionary at *Apoquinimick*, 60
 53 Mr. *Backhouse*, Missionary at *Chester*, — 60
 as School-master there, — — 10
 54 Mr. *Eneas Rofs*, Missionary at *Oxford* and } 60
 Whitemarsh, — — — }
 55 Mr. *Currie*, Missionary at *Radnor* and } 60
 Perquiboma, — — — }
 56 Mr. *Bluet*, Missionary in *Kent County*, 60
 57 Mr. *Locke*, Itinerant Missionary in } 50
 Pennsylvania and *New Jersey*, — }

North Carolina.

- 58 Mr. *Moir*, Itinerant Missionary, — 50
 59 Mr. *Hall*, Itinerant Missionary, — 50

South Carolina.

- 60 Mr. *Garden*, Missionary at *St. Thomas's*, 30
 61 Mr. *Guy*, Missionary at *St. Andrew's*, — 50
 62 Mr.

62	Mr. Thompson, Missionary at St. George's,	30
63	Mr. ——— Missionary at St. Paul's, ———	30
64	Mr. Orr, Missionary at St. Helen's, ———	50
65	Mr. Dwight, Missionary at St. John's, ———	50
66	Mr. Millechamp, Missionary at St. James's } Goose-Creek, ——— } 50	
67	Mr. Boschi, Missionary at St. Barthol- } mew's, ——— } 30	
68	Mr. Fordyce, Missionary at Prince Frede- } rick's Parish, ——— } 30	
69	Mr. Durand, Missionary at Christ-Church,	30

Georgia.

70	Mr. Zouberbwyler, Missionary, ———	50
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Bahama Islands.

71	Mr. St. John, Missionary at New Provi- } dence, ——— } 60	
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Total ——— 3150

72	Mr. Charlton, Catechist for the Instruc- } tion of the Negroes at New York, — } 50	
N. B. This Salary is paid out of a Fund appropri- ated to this Purpose.		

73	Mr. Bewsher, Catechist to the Negroes on the Society's Plantations in Barbado, paid of that Currency, ———	80
N. B. This Salary is paid out of the Barbados Estate.		

N. B. The

N. B. The Society allow ten Pounds worth of Books to each Missionary for a Library, and five Pounds worth of small Tracts to be distributed among their Parishioners ; and other Parcels of Books, as Occasion offers, and the Society find them wanting.

And the following are the chief Accounts, which the Society have received this Year of the pious Labours of their Missionaries in their several Stations.

New-England.

True Religion continues, through the Blessing of God, on the pious Labours of the Society's Missionaries to gain Ground, and increase.

The Reverend Dr. Cutler acquaints the Society, that his Church in *Boston* on *Christmas-day* 1744, was thronged among others by some Hundreds of Dissenters ; and that scarce a *Sunday* passeth without the Company of some of them, Multitudes being now inclined to examine, and look into both Sides of a Question, which few comparatively could be persuaded to do heretofore, till the late Revival of Enthusiasm among them ; and some Hundreds have thereupon been added to the Church, insomuch that in many Places, where *Error, Confusion, and every evil Work* did abound, *Grace through God's Mercy* doth now much more abound. The Church at *Rhode Island*, under the Care of the Reverend Mr. *Honyman*, remains in its usual flourishing State ; while in
Bristol

Bristol several Families have conformed, and many others frequent that Church, whom the Reverend Mr. *Usher*, the Society's Missionary there, has good Hopes will become worthy Members thereof. The Church at *Marblehead*, under the Care of the Reverend Mr. *Malcolm*, is very orderly, and the Members thereof steady in the midst of great Confusions lately raised there by Enthusiasts; and now the Dissenters come in great Crowds to hear him upon occasional Sermons. Likewise at *Reading* the Number of the Reverend Mr. *Beach*'s Hearers increases, and what, as he rightly observes, is a much greater Consideration, their moral Character is apparently meliorated, and his Communicants are increased to 160. The Church at *Stratford* prospers under the Care of the Reverend Dr. *Johnson*, and there is a growing Disposition towards it in many Places round about, particularly at *Stratfield*, a Village between *Stratford* and *Fairfield* they are making Subscriptions towards Building a Church; and at *Middleton*, where there are 70 Subscribers, and a good Prospect of a large Increase; while at *Taunton*, *Hebron*, and several other Places, they are purchasing Glebes, and are very importunate with the Society to be made settled Missions; it being very notorious, that where-ever a settled Mission is, there much juster Notions of Christianity are propagated, and consequently Enthusiasm meets with much less Countenance than in Places at a great Distance from such Missions. The Reverend Mr. *Punderson* writes from *North Groton*, that

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that though in a poor State of Health, he hath very constantly attended on the Duties of his laborious Mission, and brought many over to the Church, who, he hopes, will become Ornaments of it; and that they are building a School-house at *North Groton* near the Church, and he intreats the Society to help to maintain the Schoolmaster Mr. *James Hutchinson*, if it should be only with 5 l. per Annum; which the Society have consented to. The Reverend Mr. *Lyons*, the Society's Missionary in *New Hampshire*, besides officiating to, and taking Care of his more immediate Flocks at *Portsmouth* and *Kittery*, of which 118 are regular Communicants, has visited some of the Frontier Towns, at the earnest Request of the Inhabitants, many of whom had never seen any Episcopal Minister before, but seem now to hunger and thirst after Righteousness, and he will take all Opportunities of feeding them with the sincere Milk of the Word. The Reverend Mr. *Lyons* having been for some Time the Society's diligent and laborious Itinerant Missionary in this Province with the small Salary of 30 l. per Annum, the Society have thought proper to reward his Services with the Mission of *Brookhaven*, in the Province of *New-York*; and they have appointed the Reverend Mr. *Deane*, educated at *Yale College* in *Connecticut*, where he commenced M. A. and for some Years past had employ'd himself in reading Prayers and Sermons to the good People at *Hebron* and *New Milford*, to succeed Mr. *Lyons* in the Itinerant Mission; Mr. *Deane* having upon his Arrival in
England,

England, been found worthy and admitted into Holy Orders; and we hope by this Time he is returned into his native Country, and to good Purpose employ'd in the proper Duties of his Function.

Newfoundland.

The Reverend Mr. *Peaseley* the Society's Missionary at St. *John's*, the Chief Town in this Island, acquaints them, that though his Congregation was a large one at his first Arrival, yet it continues to increase daily, insomuch that the Church can scarce contain them; and they behave with much Decency and Devotion, and join with him in Thanks to the Society for the Bibles, Common-Prayer Books, and other good Books bestowed upon them; He took the Opportunity of going four Times this Summer, at the Request of 500 Persons, to *Petty-harbour*, ten Miles distant from St. *John's* Town, and officiated to a very large Congregation, and proposes to visit them as often as his Duty at St. *John's* Town will permit; which the Society much approve of, and have added 10 *l.* to his former Salary of 40 *l. per Annum*, as a Reward for this Service.

New-York.

The Reverend Mr. *Committary Vesey* hath lately transmitted to the Society an Account of all the Churches under his Inspection; and it

bath given the Society great Pleasure, (as the Commissary makes no Doubt but it would) to observe the wonderful Blessing of God on their pious Cares and Endeavours to promote the Christian Religion in these remote and dark Corners of the World, and the great Success that bath attended the faithful Labours of their Missionaries, in the Conversion of so many from vile Errors and wicked Practices to the Faith of Christ, and the Obedience to his Gospel: It appearing, there are 22 Churches flourishing and encreasing within his Jurisdiction, of which 21 owe their Rise and Progress to the Charitable Bounty of this Corporation.

The Reverend Mr. *Wetmore*, the Society's Missionary to the Parish of *Rye* in this Province, acquaints the Society, that he is so fully employ'd in performing the Duties of his Holy Function at *Rye*, *Scarsdale*, and the *White Plains*, that he cannot attend the distant Parts of the Parish so often as he could wish; and therefore he humbly prays the Society, instead of appointing a Successor to the late Mr. *Dwight*, the Society's Schoolmaster at the *White Plains*, they would grant him an Assistant Minister to officiate under him to the good People of *Bedford* and *North Castle*, in which there are 400 Families, that stand much in Want, and are very desirous of Instruction in the true sound Principles of Christianity; and to those of *Ridgefield* adjoining to them, where a Church is already built: And the Inhabitants of these Towns earnestly petitioning the Society to the same Purpose, and promising 30 *l. per Annum* towards

towards the Expence, the Society hath granted this Request, and appointed the Reverend Mr. *Lampson*, lately arrived from *New England* with very ample Testimonials from the Clergy of that Province, to be, upon his Admission into Holy Orders, Assistant Minister to Mr. *Wetmore*, in officiating to the Inhabitants of *Bedford*, *North Castle* and *Ridgefield*, with a Salary of 20 l. per Annum; besides a Gratuity of the same Sum, out of Compassion to Mr. *Lampson*'s Sufferings and Necessities, who was taken Prisoner, stripp'd, and carried into *France*, in his Voyage towards *England*; and, afterwards, in his Way from *Port Louis* in *France*, to *London*, was detained four Months by a Fever at *Salisbury*, where he lost by that Distemper his Companion and Fellow-Sufferer Mr. *Minor*, another worthy Candidate for the Society's Favour. And the Society hath lately had the Satisfaction to be informed, that Mr. *Lampson*, arrived safe some Time since at *New York*, and went from thence to enter upon the Duties of his Mission. Other Letters from *New York* bring an Account, that the Churches of *West* and *East Chester*, under the Care of the Reverend Mr. *Standard*; of *Jamaica*, *Newton*, and *Flushing* in *Long-Island*, under the Care of the Reverend Mr. *Colgan*; and of *Hempsted* and *Oysterbay*, under the Care of the Reverend Mr. *Seabury*, are in a peaceable and a growing State. While the Tribe of the *Mohock Indians*, which to the Number of 500, had behaved for some Years not only peaceably but religiously, under the Care of the Reverend Mr. *Barclay*; and it might

might reasonably have been presumed were at too great a Distance, or however too inconsiderable to be practised on by our restless Enemies the *French*, have notwithstanding felt their Influence, and been stirred up by their Emissaries, who alarmed the *Indians* in the Dead of the Night, with an Account that the *English* were coming to cut them all in Pieces, which drove the poor affrighted Creatures from their Habitations into the Woods; whither Mr. *Barclay* went after them, and endeavoured to persuade as many as he could find of the Falseness of the Report, and the Groundlessness of their Fears; but the five or six *Indians*, who had been bribed to spread the Report, stood to it, and said, that Mr. *Barclay*, notwithstanding his seeming Affection to them, was the Contriver of the Plot, and in League with the Devil, who was the Author of the Books which he had given them: Very few or none of the Lower *Indian* Town believed them, but those of the Upper one were all in a Flame, and threatened to murder all the *English* they should meet with, and sent Expresses to all the six *Indian* Tribes for Assistance. Whereupon Mr. *Barclay* dispatched a Messenger to the Commissioners for *Indians* Affairs at *Albany*, who coming down to his Aid, with some Difficulty laid the Storm, and left the *Mobocks* in all Appearance well satisfied; and, at the Time of Mr. *Barclay's* writing this Account, viz. March 12, 1744. all was quiet again; and he hoped, as this had been the first, it would prove the last remarkable Discouragement which he should find among them.

In

In the preceding half Year Mr. *Barclay* had baptized 27 Infants, and 2 Adults after a full Instruction, and received three new Communicants, the Number of whom at that Time amounted to 61 *Mobocks*, and 59 *English*.

The Church of *Staten Island* in this Province, having become void by the Resignation of the Reverend Mr. *Arnold*, the Society have preferred the Reverend Mr. *Richard Caner* to this Mission, as a Reward for his faithful Service in the Care of the Churches of *Northfield*, *Ridgefield*, and *Norwalk*, within the extensive Cure of his Brother the Reverend Mr. *Henry*, the Society's worthy Missionary at *Fairfield* in *Connecticut*: And Mr. *Richard Caner* is now, as it is hoped, to very good Purpose settled in the Mission of *Staten Island*. No Letters from the Reverend Mr. *Charlton*, the Society's Catechist for the Instruction of the *Negroes*, are come to Hand within the Year: But Mr. *Hildreth*, the Society's Schoolmaster at *New York*, by his Letter of November 21, 1745. acquaints the Society, that he teaches 40 poor Children on the Account of the Society, and twelve young *Negroes*, whom their Masters have sent to him; and that there is great Want of Catechisms and Common Prayer Books for their Use, which the Society hath given the proper Orders for sending to them.

New Jersey.

The Members of the new Church at *Newark* earnestly petitioning the Society, that the Reverend

rend Mr. *Brown* of *Broke-haven* might be appointed to be their Missionary; and promising that they will exert themselves, to the utmost of their Abilities, to give him suitable Encouragement, and purchase a House and Glebe for their Missionary; the Society hath granted their Petition, Mr. *Brown* himself joining in the Request; and he is now settled at *Newark*, and, if he acts up to the good Character transmitted of him, effectually instructing his Congregation in the saving Truths of the Gospel. The Reverend Mr. *Skinner*, the Society's Missionary at *Amboy*, informs the Society, that his three Congregations are increased, and he had baptized, after a full Instruction, three adult Converts from Quakerism; and that a Zeal for God's Worship, among the Inhabitants of *New Brunswick*, had stirr'd them up to the Building of a Church, which he hoped would be finished in the last Summer. The Church of *Elizabeth Town* prospers under the Care of the Reverend Mr. *Vaughan*; that of *Burlington* under the Reverend Mr. *Campbell*; and the Church of *Salem* under Mr. *Pierston*; but those in *Monmouth* County have received a Check through the Neglect and ill Conduct of Mr. *Milne*, whom the Society have for that Reason dismiss'd from their Service; and make no doubt, but these Churches will be fully restored by the pious Endeavours and prudent Conduct of the Reverend Mr. *Thompson*, Fellow of *Christ College* in *Cambridge*, who has devoted himself to the Propagation of the Gospel in Foreign Parts, and undertaken the Care of this Mission.

Pennsylvania.

Pennsylvania.

The Church of *Apoquinimink* in this Province hath suffered a great Loss by the Death of their worthy Pastor Mr. *Pugh*, who died there on the 30th Day of *August* last, worn out with his pious Labours: But it is hoped that Loss will be repaired by the Reverend Mr. *Reading*, (Son of the late Reverend Mr. *Reading*, Librarian of *Sion College*) who, after being educated at *Winchester School*, and at *University College* in *Oxford*, hath been a Tutor for three Years past in a Gentleman's Family in *Pennsylvania*, and is come over with full Testimonials from the Reverend Mr. Commissary *Jenney*, and the Clergy of *Pennsylvania*, and with Recommendations from the Church-Wardens and Vestry of *Apoquinimink*, to offer his Service for that Mission; and after his Admission into the Holy Orders of Deacon and Priest in our Church, he is appointed to succeed Mr. *Pugh* in that Cure. Likewise the Church in *Kent County* hath been deprived of their Pastor by the Death of good Mr. *Morris*, as the Church-Wardens and Vestry in their Letter stile him, and acquaint the Society, that they interr'd his Body in their Church with all the Marks of Esteem which they could shew, and humbly intreat for a worthy Successor, which the Society hope they have given them in the Person of the Reverend Mr. *Bluet* of *Somerset County* in *Maryland*, upon the Recommendation of the Lord Bishop of *Rocheſter*. The Church of *Newcastle* in this County continues

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in good Order under the Care of the Reverend Mr. *George Ross*; as doth that of *Oxford* under the Reverend Mr. *Eneas Ross* his Son; while the Church of *New Radnor*, under the Reverend Mr. *Currie*, hath found a large Increase; a new Church having been opened within its District by the Name of *St. Peter's in the Valley*, where Mr. *Currie* officiates once a Month to a large and regular Congregation; and the Society hath ordered a Folio Bible and Common Prayer Book to be sent for the Use of this new Church. The Reverend Mr. *Usher*, of *Sussex County*, writes, that notwithstanding the Laboriousness of his own Mission, in which there are four Churches, he will endeavour sometimes to visit the Church in *Kent County*, and particularly proposes, at the Request of the Church-Wardens and Vestry of *Dover*, to visit them once a Month on a *Sunday*, till the Arrival of a new Missionary to them. Mr. *Lindsay*, the Itinerant Missionary in this Province, having been complained of for some Particulars in his Conduct, which he hath not taken proper Care to explain, the Society have removed him from his Itinerant Mission, with a Resolution not to employ him any more in their Service, unless he shall hereafter fully vindicate his Character; and they have bestow'd this Itinerant Mission on the Reverend Mr. *Richard Locke*, who hath officiated for some Time in *Pennsylvania*, and was recommended to the Society by the Lord Bishop of *London*.

North

North Carolina.

The Reverend Mr. *Hall*, whom the Society in the last Year appointed to be a third Itinerant Missionary in this Province, on his Arrival in it found, that on the 29th of *November*, 1744. one of his Brethren, the very diligent and laborious Mr. *Garzia*, had died a few Days before through a Fall from his Horse, as he was returning home from visiting a sick Person; and therefore to lose no Time Mr. *Hall* immediately entred upon his Mission, and settled in *St. Paul's* Parish in *Chowan*, and officiates two *Sundays* in the *Court House* at *Edenton*, and every third *Sunday* in the distant Parts of the Parish, 30 or 40 Miles from *Edenton*, the Parish being of vast Extent, and the Tythables about 1200 Persons, in general well affected to the Church; and it is Mr. *Hall's* Opinion, that were there Ministers and School-masters in every Parish, as a Law of the Province orders, there would be few Sectaries among them. It moved him to Compassion to see so great an Harvest without a competent Number of Labourers, there being no Clergyman of the Church of *England*, that he can hear of, but himself and Mr. *Moir*, the other Itinerant Missionary, in that now populous Country. In *May* last Mr. *Hall* rode throughout his Mission, and officiated, and preached 16 Sermons, and baptized about 400 Children, and 20 Adults, whom upon Examination he found worthy, in three Weeks Time; his Congregations were very numerous, and behaved well,

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well, and they were very thankful for the pious Tracts which he distributed among them; and, at the earnest Request of the People, he had been three Times over *Albemarle Sound* to preach and baptize, and had baptized in all 780 Children, and 36 Adults, of whom ten were *Negroes*, at the Date of his last Letter *August 14, 1745.* and he says, that he is happy in having the Countenance of *Gabriel Johnston, Esq;* the Governor of the Province, and the good Will of all good Protestants in the Place. Whereupon the Society have returned their Thanks to Governor *Johnston*, for his Favour to Mr. *Hall*, and desired to know of him what certain Encouragement may be depended on, provided the Society should send more Missionaries to *North Carolina.* Likewise the Reverend Mr. *Moir*, the other Itinerant Missionary in this Province, is very diligent within his Station in preaching and officiating, and had baptized 257 White and 13 *Negroe* Children, and one White, and three *Negroe* Adults, after proper Instruction, from *Lady-day 1743,* to *Lady-day 1744.* but he complains that he has impaired his Health by it, and doubts he shall not be able much longer to bear the Hardships of his most difficult Mission.

South Carolina.

The Reverend Mr. Commissary *Garden* acquaints the Society, that there are more than 60 Children in the *Negroe* School at *Charles Town*, and five or six of them have been already dismissed

missed as fully instructed in all Things necessary for the Faith and Practice of a Christian ; and that the School, through God's Blessing, will annually send out at least 20 such ; that the Reverend Mr. *Boschi* was arrived, and went to his Mission at St. *Bartholomew's*, on the 10th of *April* last, to propagate the Gospel by his good Example and Preaching, not only in the Church, but also from House to House. The Church-Wardens and Vestry of St. *Helen's* Parish, having set forth to the Society, that their worthy Minister Mr. *Lewis Jones* died after a lingering Illness on the 24th of *December* last, and that his sound Doctrine, and exemplary Life and Conversation, during his Ministration of near 19 Years among them, had gained him the Esteem of every one that knew him ; and humbly petitioning the Society to provide them with a worthy Successor ; the Society have removed the Reverend Mr. *Orr* from St. *Paul's* Parish to this of St. *Helen's*, the Vestry of St. *Paul's* having neither settled the Glebe, nor built the Parsonage House, nor elected Mr. *Orr* their Rector, as the Laws of the Province direct.

Georgia.

The Trustees for establishing this Colony, setting forth in a Memorial, that the Reverend Mr. *Bosamworth* had returned from *Georgia*, and resigned his Office, and desiring that the Reverend Mr. *Zouberbyler*, lately admitted into Holy Orders by the Lord Bishop of *London*, might be appointed

pointed to succeed Mr. *Bosomworth* as Missionary to that Province, the Society, out of Regard to the Recommendation of the Trustees, have appointed Mr. *Zouberbuyler* accordingly; and he is, they hope, by his Time happily arrived at *Georgia*.

Bahama Islands.

The Society having waited a considerable Time in Expectation of an Application from the Inhabitants of the *Bahama Islands*, for a Missionary in the room of Mr. *Hodges*, deceased; considering the great Uncertainty of Correspondence from such very distant Places in Time of War, and that very probably the Application for a Successor to him may have miscarried, have thought fit to appoint and send thither as their Missionary the Reverend Mr. *St. John*, B. A. of *Trinity College* in *Dublin*, who brought over with him full Testimonials of his Learning and Morals, and was recommended by the Lord Bishop of *Downe* and *Connor*. May God give a Blessing to this and all the other pious Endeavours of this Society, to open the Eyes of the Blind, and to turn them from Darknes to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and an Inheritance among them that are sanctified by Faith in our Lord *Jesus Christ*.

N. B. The Society desire their Friends in *America* to be so just to them, when any Person appears there under the Character of a Clergyman
of

of the Church of *England*, but by his Behaviour is a Disgrace to that Character, to examine, as far as may be, into his Letters of Orders, and his Name and Circumstances, and by whom he was sent thither ; and to inspect the publick List of the Names of the Missionaries of this Society, published annually with the Abstract of their Proceedings ; and the Society are fully perswaded it will generally appear, that those unworthy Persons are such, whom their own bad Conduct and desperate Fortunes have sent thither without the Knowledge of the Society ; and if at any Time it should happen that any such should come thither from them, they intreat their Friends in *America*, in the sacred Name of Christ, to inform them, and they will put away from them that wicked Person.

Barbados.

The Settlement of *Codrington College* goes on successfully, and with all convenient Speed. The Reverend Mr. *Rotheram* the School-master, the Reverend Mr. *Bewsher* the Usher, and Mr. *Cattel* the Professor of Surgery and Pharmacy, arrived safe there a considerable Time ago ; and the Society's Attornies having chosen twelve Scholars for the Foundation, to be maintained and instructed at the Expence of the Society, the School at *Codrington College* was opened on the 9th Day of *September* last. May God grant a Blessing upon it ! Mr. *Rotheram*, Mr. *Bewsher*, and Mr. *Cattel*, profess themselves much pleased with the delightful

ful Situation of the College, and with their Method of Life, which is much in a collegiate Way: And it appears from the Letters from the Society's Attornies, and Mr. *Alleyne*, the chief Agent for the Society's Plantations, that hitherto these Gentlemen behave well, and give good Satisfaction. Likewise the Society have appointed Mr. *Bryant*, of *St. John's College in Cambridge*, a Gentleman of an approved Character and Abilities, to be their Professor of Philosophy and Mathematicks at *Codrington College*, for the Instruction not only of the Scholars of the Foundation, as they shall become capable, but also of such young Gentlemen of *Barbados*, as shall be desirous of Instruction there in these Branches of Science; and Mr. *Bryant* is preparing for his Voyage thither.

The Receipts and Payments of the Society, on the Account of their Plantations in *Barbados* in the Year 1745. stood thus at the Audit on the 31st Day of *January* 1745.

<i>Receipts.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
By Sale of 68 Hogsheds and two Tierces of Sugar,		1428	09	00
By Money receiv'd from the Executors of Sir <i>William Codrington</i> ,		1000	00	00
By Half a Year's Dividend on 4400 <i>l.</i> old <i>South Sea</i> Annuities, due at <i>Lady Day</i> 1745,		88	00	00
By Half a Year's Dividend on 5300 <i>l.</i> ditto, due at <i>Michaelmas</i> 1745.		106	00	00

By

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Balance in the Treasurer's			
Hands on this Account on the	103	02	10
31st Day of <i>January</i> 1744, —			
Total —	2725	11	10

Payments.

To sundry Disbursements for Goods			
sent to the Plantations, and on	602	07	11
that Account, —			
To Mr. <i>Cattel's</i> Passage to <i>Barba-</i>			
<i>dos</i> , and for Books sent with him	30	00	00
thither, —			
To 900 <i>l.</i> Old <i>South Sea</i> Annuities,			
bought at 109 $\frac{1}{2}$, and Brokerage,	984	07	06
<i>May</i> 10, 1745. —			
To Bills drawn by the Society's At-			
torneys in <i>Barbados</i> on the Society,	1235	14	03
Total —	2852	09	08

Balance due to the Treasurer on			
this Account on the 31st Day	126	17	10
of <i>January</i> 1745. — —			

Receipts and Payments on the general Account of the Society, from the 20th Day of *January* 1744, to the 20th Day of *January* 1745, stood thus at the Audit on the 31st Day of *January* 1745.

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By

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Benefactions, Legacies and Payments on the late general Collection, paid within this Year, —	1854	18	00
By Entrance and Subscription of Members, —	736	10	03
By Rents of Lands, and Dividends on Stocks in the Funds, —	501	07	05½
By Sale of 500 <i>l.</i> Old South Sea Annuities, at 110½ <i>per Cent.</i> —	553	15	00
By Balance in the Treasurer's Hands on the 31st Day of January 1744, —	748	15	03½
Total —	4395	05	11½

Payments.

By Salaries to Missionaries, Catechists and School-masters of the Society, —	3015	09	06
By Salaries to the Officers of the Society, —	290	00	00
By Books, Gratuities to Missionaries, and other accidental Charges, —	382	15	04
Total —	3688	04	10

Balance in the Treasurer's Hands on the 31st Day of January 1745, on the general Account of the Society, —

707 01 01½

Certain

Certain Annual Income. l. s. d.

By Subscriptions of Members, Rents
of Lands, and Dividends of Stocks } 1175 02 04
in the publick Funds, ——— }

Certain Annual Expence.

By Salaries to Missionaries, Cate-
chists, School-masters and Offi- } 3440 00 00
cers of the Society, ——— }

So that the Society's certain Annual
Expence exceeds their certain } 2264 17 08
Annual Income by the Sum of }

Therefore the Society have elected within the Year, the Reverend *Thomas Newton*, D. D. Rector of *St. Mary-le-bow*; the Reverend *James Torkington*, M. A. Rector of *Little Stowkeley* in *Huntingtonshire*; the Reverend *William Carey*, M. A. Chancellor of *Bristol*; *Henry Hastings*, of *Chelsea*, Esq; the Reverend *William Brackenridge*, M. A. Rector of *St. Michael Bassishaw*; the Reverend *Thomas Church*, M. A. Vicar of *Battersea*; Mr. *James Crocket*, Merchant; the Reverend *William Barcroft*, M. A. Vicar of *Kelvedon* in *Essex*; the Reverend *Fisfield Allen*, D. D. Archdeacon of *Middlesex*; the Reverend *Edward Yardley*, B. D. Archdeacon of *Cardigan*; and *Alexander Macaulay*, Esq; to assist the Society with their good Counsel and Subscriptions, in the very pious but very expensive Work of the Propagation of the Gospel in Foreign Parts.

A
 LIST
 OF THE
 MEMBERS
 OF

The SOCIETY for the Propagation of
 the Gospel in Foreign Parts.

A.
RIGHT Reverend Samuel Lord Bishop of
 St. Asaph.
 John Andrew, LL. D. Master of the Faculties to
 the Lord Archbishop of Canterbury.
 Fifield Allen, D. D. Archdeacon of Middlesex.
 Francis Annesley, Esq.
 Thomas Archer, M. A. Prebendary of St. Paul's.
 Francis Astry, D. D. Treasurer of St. Paul's.
 Israel Anthony Aufrere, M. A.
 Francis Ascougb, D. D. Clerk of the Closet to his
 Royal Highness the Prince of WALES.
 William Ayerst, D. D. Prebendary of Canterbury.

RIGHT

B.

RIGHT Reverend *Joseph* Lord Bishop of
Bristol.

Right Reverend *Edward* Lord Bishop of *Bath*
and *Wells.*

Right Reverend *Matthew* Lord Bishop of *Bangor.*

The Right Honourable the Lord *Baltimore.*

Sir *John Barnard*, Knt.

Francis Barnard, D. D. Prebendary of *Norwich.*

William Barcroft, M. A.

John Barton, M. A.

Samuel Baker, D. D. Canon Residentiary of St.
Paul's.

Edward Barker, Esq; Curfitor Baron,

Cutts Barton, M. A.

Edmund Bateman, D. D. Archdeacon of *Lewes.*

Mr. *Isaac Bebagel*, Merchant at *Frankfort.*

William Belitha, Esq;

Slingsby Bethel, Esq;

Walter Bernard, Esq; Alderman of *London.*

William Berriman, D. D. Fellow of *Eaton.*

John Berney, D. D. Archdeacon of *Norwich.*

William Best, D. D.

John Bettessworth, LL. D. Dean of the *Arch.*

Thomas Birch, M. A.

Thomas Blackwell, M. A.

Henry Bland, D. D. Dean of *Durham.*

Jonathan Blenman, Esq; Attorney-General in *Bar-*
bados.

Robert Blewit, M. A.

R. Bolton, LL. D. Dean of *Carlisle.*

Peniston Booth, D. D. Dean of *Windsor.*

William

William Brackenridge, M. A.

Robert Breton, M. A. Archdeacon of Hereford.

Rad. Bridges, D. D.

Duncombe Bristowe, D. D.

Francis Byam, M. A. Commissary of Antigua,

THE most Reverend *John* Lord Archbishop
of *Canterbury*.

Right Reverend *Samuel* Lord Bishop of *Chester*.

Right Reverend *George* Lord Bishop of *Carlisle*.

Right Reverend *Mathias*, Lord Bishop of *Chichester*.

Right Reverend *George* Lord Bishop of *Cloyne*.

Sir *John* Cross, Bart.

Sir *Thomas* Clarke.

Sir *Clement* Cotterel Dormer.

John Chapman, D. D. Archdeacon of *Sudbury*.

Philip Carter, M. A.

Thomas Cartwright, D. D. Archdeacon of *Colchester*.

William Carey, M. A. Chancellor of *Bristol*.

Nathaniel Castleton, Esq;

John Castleman, M. A. Prebendary of *Bristol*.

Joseph Casberd, M. A. Prebendary of *Bristol*.

Thomas Chamberlayne, D. D. Dean of *Bristol*.

Mr. *Matthew* Christoffers, Merchant at *Amsterdam*.

Thomas Church, M. A. Prebendary of *St. Paul's*.

Reuben Clarke, D. D. Archdeacon of *Essex*.

Thomas Clendon, Esq;

Timothy Collins, M. A. Canon Residentiary of
Wells.

Edward Cobden, D. D. Archdeacon of *London*.

John Conybear, D. D. Dean of *Christ-church*.

John

John Cookesey, M. A.
Valens Comyn, Esq;
Charles Walter Congreve, A. M. Archdeacon of
Armagh.
Rowland Cotton, Esq;
Allen Cowper, M. A.
John Cowper, D. D. Chaplain in Ordinary to his
Majesty.
Samuel Creswick, D. D. Dean of Wells.
Mr. James Crocket.

D.

RIGHT Reverend *Edward* Lord Bishop of
Durham.
Right Reverend *Richard* Lord Bishop of *St. David's.*
Right Honourable *William* Lord *Digby.*
Honourable and Reverend *Henry* *Dawney, D. D.*
Prebendary of *Canterbury.*
The Honourable *Wriothesley* *Digby, LL. D.*
Sir *John* *Dolben, Bart. D. D. Prebendary of Dur-*
ham.
Richard *Dalton, Esq;*
Addington *Davenport, M. A. at Boston in New-*
England.
Patrick *Delany, D. D. Dean of Downe.*
Alexander *Desforneaux, Esq;*
Julius *Deeds, M. A. Prebendary of Canterbury.*
John *Denne, D. D. Archdeacon of Rochester.*
Peirce *Dodd, M. D.*
Edward *Donne, LL. D. Prebendary of Canterbury.*
Francis *Dickens, Esq;*

RIGHT

E.

RIGHT Reverend *Nicholas* Lord Bishop of
Exeter.

Right Reverend *Robert* Lord Bishop of *Ely.*
Thomas Eden, LL. D. Prebendary of *Durham.*
John Emerson, M. A.
Vigerus Edwards, Esq;
Sloane Elsmere, D. D.
George Errington, Esq;

F.

FREDERIC *Frankland*, Esq;
D. Fabritius, Professor of Divinity at *Leyden.*
John Plinney, D. D.
John Fisher, M. A.
Tobias Frere, Esq;

G.

RIGHT Honourable *John* Earl *Granville.*
Right Reverend *Martin* Lord Bishop of
Glocester.

Sir John Gauson.
Henry Galley, D. D. Prebendary of *Glocester.*
William Geekie, D. D. Archdeacon of *Glocester.*
Samuel Gellisbrand, Esq;
John Griffith, D. D. Prebendary of *Canterbury.*
Mr. Benjamin Goodison.
Honourable *William Gooch*, Esq; his Majesty's
Lieutenant Governor of *Virginia.*

RIGHT

Hi

RIGHT Reverend *Henry* Lord Bishop of Hereford.

Gideon Harvey, M. D.

John Hay, D. D.

Thomas Hayter, D. D. Archdeacon of York.

Henry Hastings, Esq.

John Head, M. A.

Jacob Henderson, M. A.

John Heylin, D. D. Prebendary of Westminster.

Joseph Hill, M. A. Chanter of St. David's.

Benjamin Hoare, Esq.

Edward Hody, M. D.

Samuel Holcumb, D. D. Prebendary of Canterbury.

William Holmes, Dean of Exeter.

James Hutchins, M. A.

Christopher Hussy, D. D.

Griffith Hughes, M. A. Rector of St. Lucius in Barbados.

SIR *Edmund Isham, Bart.*

Henry Johnson, LL. D. Chancellor of Lan-

cash.

John Johnson, M. A.

Nicholas Jefferys, Esq.

JOHN *Kearney, LL. D. Precentor of Armagh.*

Abel Kettelby, Esq.

Samuel Knight, D. D. Archdeacon of Banks.

Thomas Kynaston, M. A.

I

RIGHT

L.

RIGHT Reverend *Edmund* Lord Bishop of
London.

Right Reverend *Richard* Lord Bishop of *Lichfield*
and *Coventry.*

Right Reverend *John* Lord Bishop of *Landaff.*

Right Reverend *John* Lord Bishop of *Lincoln.*

John Lynch, Dean of *Canterbury.*

William Lloyd, M. A.

Reverend *Amy Lullin*, of *Geneva.*

M.

THE Right Honourable *Thomas* Earl of
Malton.

Margaret Professor of Divinity, *Oxon.*

Margaret Professor of Divinity, *Cambridge.*

Alexander Macaulay, Esq;

Offory Medicot, M. A. Chaplain in Ordinary to
his Majesty.

John Frederick Miede, D. D. Protestant Ecclesiastical
Counsellor to the Elector Palatine.

Samuel Moody, D. D.

Thomas Moore, D. D.

Honourable Colonel *Louis Morrice*, Governor of
the *Jerseys.*

N.

RIGHT Reverend *Thomas* Lord Bishop of
Norwich.

Stephen Niblet, D. D. Warden of *All-Souls Col-*
lege in *Oxford.*

Thomas Newton, D. D.

RIGHT

O.

RIGHT Reverend *Thomas* Lord Bishop of
Oxford.

The Honourable *James Ogletborpe*, Esq; Major
General and Commander in chief of his Ma-
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Regius Profeſſor of Divinity, *Cambridge*.

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Right Reverend *Thomas* Lord Bishop of *Sodor* and
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Samuel Shuckford, D. D. Prebendary of *Canterbury*.

William Simpson, D. D.

Harry Slingsby, Eſq;

Joſeph Smith, D. D. Provost of *Queen's College*,
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Samuel

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Henry Stebbing, D. D. Chancellor of Salisbury.
Samuel Stedman, D. D. Prebendary of Canterbury.
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Humphry Sydenham, Esq;

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Robert Thomlinson, D. D. Prebendary of St. Paul's.
John Thomlinson, M. A.
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John Tittle, M. A.
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Andrew Trebeck, D. D.
Richard Terrick, M. A. Canon of Windsor.
Josiah Tucker, M. A.

V.

JAMES *Vernon, Esq;*
Philip de Valois, M. A.
Thomas Uchwat, Esq;

RIGHT

W.

RIGHT Reverend *Isaac* Lord Bishop of
Worcester.

The Honourable *Benning Wentworth*, Esq; Gover-
nor of *New-Hampshire* in *New-England.*

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John Warcopp, LL. B.

Henry Waterland, LL. B. Prebendary of *Bristol.*

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John Waugh, D. D. Chancellor of *Carlisle.*

Mr. *John Wilberfoss*, Merchant.

Frederick Williams, M. A. Prebendary of *Peter-
borough.*

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nock.*

Mr. *John Willis.*

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Thomas Wilson, D. D. Prebendary of *Westminster.*

Granville Wheeler, M. A.

Y.

MOST Reverend *Thomas* Lord Archbishop
of *York.*

Edward Yardley, B. D. Archdeacon of *Cardigan.*

Richard Younger, M. A. Prebendary of *Sarum.*

Edward Young, LL. D. Chaplain in Ordinary to
His Majesty.

A

L I S T

OF THE

BISHOPS, DEANS, &c.

Who have Preached before the SOCIETY
for the Propagation of the Gospel in
Foreign Parts.

Anno.

1701.

THE Reverend Dr. *Willis*, Dean of
Lincoln.

1702. The Lord Bishop of *Worcester*, Dr. *Lloyd*,
not printed.

1703. The Lord Bishop of *Sarum*, Dr. *Burnet*.

1704. The Lord Bishop of *Litchfield* and *Coven-*
try, Dr. *Hough*.

1705. The Lord Bishop of *Chichester*, Dr. *Wil-*
liams.

1706. The Lord Bishop of *St. Asaph*, Dr. *Beve-*
ridge.

1707. The Reverend Dr. *Stanley*, Dean of *St.*
Asaph.

1708. The Lord Bishop of *Chester*, Sir *William*
Dawes.

1709.

1709. The Lord Bishop of *Norwich*, Dr. *Trimnel*.
 1710. The Lord Bishop of *St. Asaph*, Dr. *Fleetwood*.
 1711. The Reverend Dr. *Kennet*, Dean of *Peterborough*.
 1712. The Lord Bishop of *Ely*, Dr. *Moore*.
 1713. The Reverend Dr. *Stanbope*, Dean of *Canterbury*.
 1714. The Lord Bishop of *Clogher*, Dr. *Ash*.
 1715. The Reverend Dr. *Sherlock*, Dean of *Chichester*.
 1716. The Reverend Mr. *Hayley*, Canon-Residentiary of *Chichester*.
 1717. The Lord Bishop of *Hereford*, Dr. *Bisse*.
 1718. The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Chandler*.
 1719. The Lord Bishop of *Carlisle*, Dr. *Bradford*.
 1720. The Reverend Dr. *Waddington*.
 1721. The Lord Bishop of *Bristol*, Dr. *Bolter*.
 1722. The Reverend Dr. *Waugh*, Dean of *Glocester*.
 1723. The Lord Bishop of *Ely*, Dr. *Greene*.
 1724. The Lord Bishop of *St. Asaph*, Dr. *Wynn*.
 1725. The Lord Bishop of *Glocester*, Dr. *Wilcocks*.
 1726. The Lord Bishop of *Norwich*, Dr. *Leng*.
 1727. The Lord Bishop of *Lincoln*, Dr. *Reynolds*.
 1728. The Lord Bishop of *Hereford*, Dr. *Egerton*.
 1729. The Reverend Dr. *Pearce*.
 1730. The Reverend Dr. *Denne*, Archdeacon of *Rocheſter*.
 1731. The Reverend Dr. *Berkley*, Dean of *Londonderry*.
 1732. The Lord Bishop of *Litchfield* and *Conventry*, Dr. *Smalbrooke*.

A LIST of the Preachers.

73

1733. The Reverend Dr. *Maddox*, Dean of *Wells*.
1734. The Lord Bishop of *Chichester*, Dr. *Hare*.
1735. The Reverend Dr. *Lynch*, Dean of *Canterbury*.
1736. The Lord Bishop of *St. David's*, Dr. *Clagett*.
1737. The Lord Bishop of *Bangor*, Dr. *Herring*.
1738. The Lord Bishop of *Bristol*, Dr. *Butler*.
1739. The Lord Bishop of *Glocester*, Dr. *Benson*.
1740. The Lord Bishop of *Oxford*, Dr. *Secker*.
1741. The Reverend Dr. *Stebbing*, Chancellor of *Sarum*.
1742. The Lord Bishop of *Chichester*, Dr. *Mawson*.
1743. The Lord Bishop of *Landaff*, Dr. *Gilbert*.
1744. The Reverend Dr. *Bearcroft*, Secretary of the Society.
1745. The Lord Bishop of *Bangor*, Dr. *Hutton*.
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The most approved FORM of a LEGACY
to this SOCIETY.

ITEM, I give to the Incorporated SOCIETY
for the Propagation of the Gospel in Foreign
Parts, the Sum of _____ to be
applied towards carrying on the Charitable Pur-
poses for which they were Incorporated.

Direct to Thomas Tryon, Esq; in Mark-lane,
TREASURER to the Society.

And to the Reverend Dr. Bearcroft their
SECRETARY, at the Charter-house, London.

F I N I S .